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ABSTRACT

This guide was written for use in conjunction with the videotape "Moving On," a studio discussion and documentary film. The film attempts to create an awareness of the adjustment problems experienced by high school students who have frequently moved within or between countries. The guide provides a springboard for thinking about and discussing the problems adolescents face when adjusting to a new environment. After a brief overview of the film, the guide presents a series of discussion topics and questions focussing on fear of change, environmental adjustment, the strains that relocation places on the family, school transition, language differences, racial discrimination, academic assessment problems, and assistance that can be provided to adolescents by teachers, parents, and peers. An annotated bibliography of relevant materials is included in the guide. (MK)

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The Ontario Educational Communications Authority

Teacher Education Discussion Guide

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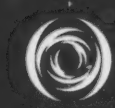

The Ontario Educational Communications Authority

Teacher Education Discussion Guide

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MOVING ON

The hour-long program **Moving On** combines studio discussion and documentary film to create awareness of the adjustment problems experienced by children on the move. In the studio, noted author W.O. Mitchell hosts a discussion among high-school students, some of whom have moved as many as eight times and across continents and oceans before arriving in Ontario.

This *Discussion Guide* may be used as a workshop leader's guide or as a viewer's guide. In either case, it is meant as a springboard for thinking about and discussing the situation and problems of the child who finds himself having to adjust to a new environment.

Moving On is broadcast by TVOntario, the television service of The Ontario Educational Communications Authority. To find out when the program will be broadcast, please consult the TVOntario television schedule for schools.

The program is available on videotape. Ordering information (and a brief list of related programs) appears at the end of this *Discussion Guide.*

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About "Moving On" & Questions It Raises

"Moving On" is about what can be a traumatic experience for an adolescent: moving from a familiar place to a new home some distance away. The distance matters, but not a lot; a move from a farm in southwestern Ontario to the industrial centre of Windsor can be as traumatic as a move that crosses continents and oceans.

Distant Fields Look Greener

From his beginnings, man has periodically been nomadic. At first, he moved on when his hunting had decimated the available game; later, when he had domesticated some species of animals, he moved on when his flocks and herds required more grass to crop. An old saying tells us that distant fields look greener, and they still do. Today, we move on in the hope and belief that there can be a better life elsewhere; it is our responsibility to reach out and seize it.

It is one of life's abiding paradoxes that, although moving on is prompted by a search for a better life, it can create unpleasantness and unhappiness for almost every member of the family (the babe in arms, perhaps, escapes most of the unpleasantness). Everyone must learn to cope with the differences and changes that a new environment—both physical and social—imposes on him. "Moving On" focusses on how adolescents—students at the secondary-school level—perceive and react to these changes.

In "Moving On," Canadian novelist W.O. Mitchell talks informally to a group of high-school students. Mitchell, whose sympathetic understanding of the adolescent mind is evident in several of his books, draws from the students some troubled accounts of moving. Most of the moves were major: Allyson and her family moved from Alberta to New Brunswick to Ontario; Ricky, from South Africa; Lydia, from Italy; Parveen,

from India *via* Paris, London, Halifax, and St. John; Jillian, from Jamaica *via* the United States; Ted, from the United States; and Clifton, from Antigua. The other students—Monica, Steve, Joe, and Steve—are born Ontarians who haven't experienced a major relocation themselves but have seen newcomers arrive in their schools and have observed at first hand what they face.

At intervals throughout the program, in documentary film we follow one boy, Rohan Martin, from his home in Jamaica to Toronto and see part of his adjustment to his new environment in a large Toronto vocational school. Bernice Blackman (a parent and community worker) and Monty Montgomery (a school-board official) are asked to comment on the problems such teenagers encounter.

Rohan's problems in adjusting to Toronto after life in Jamaica are singularly his. Lydia's problems when she moved from Italy to Canada were unique to her. "Moving On" is not specifically about Rohan or about Lydia, Ricky, Allyson, or anyone else in the program. It is about the problems that adolescents face when they have to move. In all the accounts

(each peculiar to the student who recounts his or her experience) there is a thread, one word that keeps recurring: *fear*. It is an emotion that all the youngsters have experienced, and this fact permits us to generalize from the particulars of their experience.

"Moving On" offers no answer, no solution to the problems adolescents face when they have to move. Indeed, it might be asked if there *are* solutions—other than general good will towards all people. Rather than a source of solutions, "Moving On" is a source of questions, questions that suggest a need for frank discussion by the adolescent concerned, his classmates, his teachers, his parents, and the rest of us who live in the same social environment.

A Carefree or Harrowing Time?

Adolescence can be a happy and carefree time; for some, it is a harrowing time. Adults sometimes forget what growing up is like, forget what it is like to handle pressures experienced for the first time.

Some pressures are subtle, and sometimes they are so far removed from an adult's concerns that the grown-up may scoff at them or attempt to laugh them off. Other pressures are less subtle; we will mention only two now and introduce others later under "Subjects for Discussion." The two points to be raised here are language and colour.

Language in a New Environment

The language we speak is one of the most "visible" things about us. We cannot open our mouths to ask directions, seek help from a sales clerk, or respond to a question without revealing a great deal about ourselves. In societies where vestiges of the class system remain, one short, spoken phrase can identify us as belonging to the upper, middle, or lower class.

In "Moving On," Rohan faces a language problem on coming to Canada, as had Lydia before him. It took Italian-born Lydia more than two years to feel confident in answering

classroom questions in her acquired English. The mastery of a new language is a great accomplishment at the best of times. It is even more so when one has also to learn the customs and way of life in a new environment and, at the same time, keep up with academic work.

Rohan's problem with language is somewhat different from Lydia's; as were most of his fellow students, Rohan was born to English, but English with pronunciation and vocabulary that is different from Canadian English. We say that Rohan speaks in a dialect; if our roles were reversed, we would sound just as out of the ordinary in Jamaica as Rohan does in Canada, and we would be said to speak in a Canadian dialect.

Racism

A second visible problem faced by some of the youngsters shown in this program is that of colour. "Moving On" is not about racism only, although that nettlesome issue cannot be separated from a discussion of the teenagers' difficulties. Rohan and the other nonwhite students in the program have suffered from experiences that can only be classified—no matter how much we seek to avoid unpleasantness—as racist.

In matters as sensitive as those of colour, differences in perceptions and points of view result in misunderstanding. An example in the program: Clifton, a black from Antigua, predicts that Rohan will suffer discrimination in Canadian schools; after Rohan arrives and settles into school, he confirms that he has been made the butt of racial slurs. The opposite view is stated by the principal of Rohan's school and several of his teachers: "There is *no* racism in our school," they say.

Who is lying? Who dissembles?

No one.

It's a clear case of a word—racism in this case—meaning different things to different people. When racism is a distant, unlikely possibility—practised only in faraway places like South Africa or Alabama—the reasons for imprecise definitions don't seem to matter much to the complacent. The

reasons do matter. They matter a great deal, especially when racism infects Canada in what could become epidemic proportions.

From 1867 until 1945, our immigration policies were alternately liberal or restrictive, depending mainly on the country's manpower needs. After World War II, European immigrants flowed into Canada. As this flow ebbed and our labour needs rose, Canada opened the gates to Third World immigrants. By the mid-1960s, "multicultural" and "multiracial" were being applied for the first time to Canadian cities. By the mid-1970s, those cities were squirming uncomfortably at the suggestion of racial conflict within their boundaries.

The tensions mounted every year, and by 1977, for the Toronto area, the Council of Metropolitan Toronto felt it necessary to investigate these tensions. It appointed Walter Pitman (president of Ryerson Polytechnical Institute, Toronto) chairman of a task force

> to assess whether there is a rising tide in racism in Metro Toronto and whether this development is connected with increasing violence against any particular minority group.*

The Task Force applauds planned multicultural programs in the schools but cautions that the programs

> must address the reality of racism in a large metropolitan community and confront the issues squarely. They must actively promote a tolerance of difference. Racism could continue to grow in spite of a multicultural curriculum if there is no recognition of the fact of racism and the need to restrain it.**

Though the report speaks of Metropolitan Toronto schools, the following criticism might apply to any school in

*Metropolitan Toronto, Task Force on Human Relations, *Racial Attitudes and Racial Violence in the School and School Community in Metropolitan Toronto, Ontario*, by Inez Elliston (Toronto, 1977), p.1.

**Metropolitan Toronto, Task Force on Human Relations, *Now Is Not Too Late* ([Chairman: Walter Pitman] Toronto, 1977), p. 191.

the province:

> The majority of schools are not adequately equipped either in human or physical terms for preparing children for the kind of lifestyle that is evolving in the community. *Racist attitudes and the daily occurrence of racist incidents in the children's lives are an evidence of the schools' inadequacy.* (P. 179; italics added)

The Task Force reports definitions of racist behaviour as including first of all "name-calling," but also "avoidance, exclusions, physical violence and abuse as well as racist jokes" (p. 170). In discussing name-calling, the report says it is prompted by a good deal more than the same teasing that brands one child a "fatty" or another as a "dumb-dumb." It was "the malice which accompanied the racial slurs which provided the distinguishing features" (p. 170). The Task Force goes on to report something that we find in Rohan's situation in the program:

> Name-calling and harassment are rampant in many schools. On the whole, principals and teachers tended to be defensive about the possibility that there were incidents of conflict and confrontation which could be attributed to racist attitudes. There was a general unwillingness to concede that racism was a problem in their schools. (P. 167)

With all of this as background, we might now profitably move on to discussion of questions raised by the problems outlined in "Moving On."

Subjects for Discussion

"Moving On" provides the occasion for discussion of a number of problems. In suggesting a few discussion topics here, we do not imply that they provide a complete course of study in the adolescents' "moving syndrome"; nor are we trying to provide a "cram course" in avoiding racial incidents. The best results will come from your discussion. This section is not organized to follow a particular pattern, for we believe all opinions should be heard and aired. It is dedicated to all those who believe as we do that racism need not become epidemic in Canada if we take positive action against it.

The following subject areas pinpoint some barriers to adjustment to a new environment within the context of adolescence. Teenagers are struggling to cope with their maturing bodies, their mercurial emotions, the need to assert a surging, fearful blossoming sense of independence. They are particularly sensitive to the opinions of others—those of their families, their peers, and their teachers. Internal and external pressures are intensified when teenagers are transplanted to a new environment.

The Problem of Fear

Earlier, we mentioned fear as the unifying thread that ties together the stories of several young people in "Moving On." They were afraid to leave the familiarity of their lives and their schools, afraid to leave friends who understood them. They were afraid of meeting new people, of asking questions in a new school. They wondered if they would be accepted. Would they be able to cope? Would they know what to do? They were afraid of being alone, afraid of being different.

In an open, normal relationship, two persons (or groups) carry on a dialogue, communication based on what is assumed to be a community of interest. When one person (or group) is obviously different—in dress, manner of speech, skin colour—the "community of interest" is not so obvious. There can be an

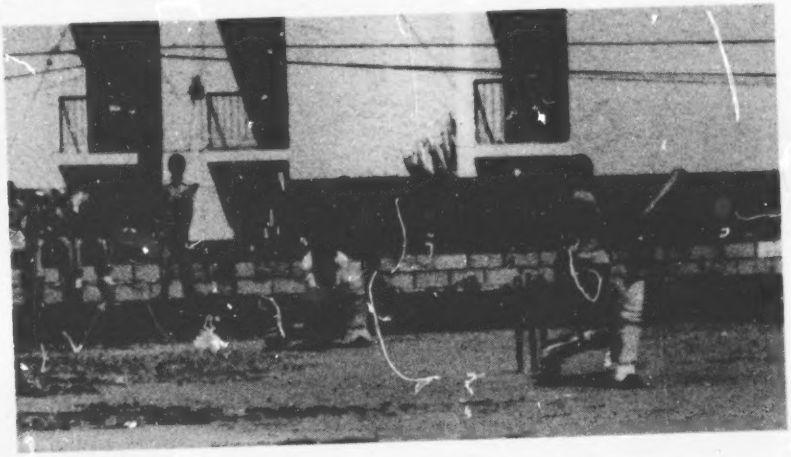
almost instinctive mistrust or fear of the "other." Then the dialogue is interrupted; communication is disrupted. This mistrust or suspicion is a reaction to someone who is different. This, in itself, need not be considered racist.

We can help eliminate some of the worst effects of this mistrust by extending ourselves in an effort to understand and accept the differences in others. If we make a conscious effort to maintain communication, we can make a sizeable opening in the barriers to the newcomer's adjustment to and acceptance by the school and the community.

Environment

In one Ontario school, a young girl, who had moved with her family from Hong Kong, started classes in January. The weather was typical of January—cold, overcast, gusts of driven snow. The new student went to school each day clad warmly against the weather. Then the weather changed: the temperature fell to almost -20°C; the sky cleared, and the sun shone brightly. On the first bright day, the girl arrived at school half-frozen, dressed in a skirt, a blouse, and a light

sweater. The school nurse wrapped her in blankets and then listened to her explanation: in Hong Kong there is no such thing as sunny weather that is *cold.*



In Jamaica, Rohan Martin lived twelve months of every year in a tropical environment. The sea was close at hand for swimming, boating, and fishing; the lush countryside offered plentiful sites for hiking and picnics. In Canada, Rohan finds

himself restricted by the climate. How might this radical change in physical environment affect Rohan's life-style and his recreational pursuits?

One's cultural and social environment can be just as important—if not more so—as one's physical environment. Discuss Rohan's problems of adjustment in terms of his cultural perceptions.

What problems are likely to confront adolescents who move from a small town to an industrial city? Would a move in the opposite direction be likely to produce problems? Would the problems be similar? Consider, for instance, Parveen's situation; she had lived in large European cities, Paris and London, before moving to a small city, St. John, New Brunswick.

Major difficulties can arise in the lives of young people as they struggle to cope with social and cultural differences between their old and their new communities. One obvious way to learn more about these differences is to ask new students to share their experiences. One teacher who did this was shocked into understanding: The teacher asked a young student from Trinidad to tell the class about his former school. Before this episode, the teacher had considered the boy to be devious, perhaps dishonest, because he would not look an adult in the eye. The student's comments included these statements: "I find it hard to understand Canadian teachers. At home, when we talk to teachers, we must stare at our toes lest we be thought bold. Here, the teachers keep saying, 'Look me in the eye when you're talking to me.' It is very hard for me."

Are there other behaviour traits similarly linked to social customs?

The Family

As the young people in "Moving On" discuss their problems of adjustment, most agree that their mothers are affected most because they are "stuck in the house so much." The students feel the effects of such isolation—in strain between parents and children.

The cause of the strain is readily identified: the young people, still at an age when they are more malleable, adapt rather more quickly and easily than their parents do to new customs, new cultural determinants, and possibly different religious beliefs. Their parents are more likely to have "found themselves," to be rooted firmly in an identity, to be more resistant to ideas, ideologies, and values that differ from their own.

In the program, the students make the following kinds of comments:

> We end up fighting because of the differences.
>
> I wanted to stay out late with my friends, but my parents weren't used to that.
>
> I'd like to see what it's like to have a boy friend. My father says no.

What can the school do to help these youngsters who feel trapped by irreconcilable differences? Should the teenagers expect their parents to allow behaviour they don't approve of, even if "all the kids at school do it"? Would a social evening with students, parents, and teachers help promote understanding?

Bernice Blackman, a parent and community worker, points out another problem faced by parents of students from other lands. They are often frustrated by report cards their children bring home, and they may be baffled by the system, by the method of reporting. Their frustration may be compounded with a sense of inadequacy if they do not understand the message in the report. Report cards, she says, and newsletters from school are often worded in "school talk." What mechanisms could be used to help parents of newcomers learn about and understand the school system? Does your school provide for special communication between teachers and these parents?

Rohan lived in an extended family situation in Jamaica, first with his grandmother, then with his aunt, uncle, and

cousins. He now lives in Canada with close family friends. How might this new extended family help Rohan to deal with the adjustments he faces?

How might the eight-year separation from his mother have affected Rohan's relationship with her? He says, "It's hard for my mother to know that I'm growing up.... I have a lot of problems, but I just can't face my mother with them." Are Rohan's problems with his mother—and her's with him—significantly different from those of most sixteen-year-olds and their parents? How?

Rohan's mother expressed her hopes for the boy's future before he arrived in his new home. Were her expectations different from those of any parent? Were her expectations realistic? Were Rohan's?

The School

To students who move from one large city to another, the change will be less traumatic than to those who move from a relatively small rural school to a large city school. Students

like Rohan, who move from one country to another where attitudes towards and the system of education are so different from those with which they are familiar, find the change even greater.

For adolescents like Rohan, school provides the first and most persistent contact with the new community. It is in the school situation, then, that most tensions experienced by these young people are first noticed. And it is the school that is most often blamed for creating the problems or for refusing to cope with them.

Rohan's new school is located in a suburb of Toronto. The school board has an extensive staff program devoted to making the transition from one community to another as simple as possible. Other school systems are in the process of developing similar programs. Without a structured routine, what can teachers and students do to welcome newcomers and include them in the mainstream of school life?

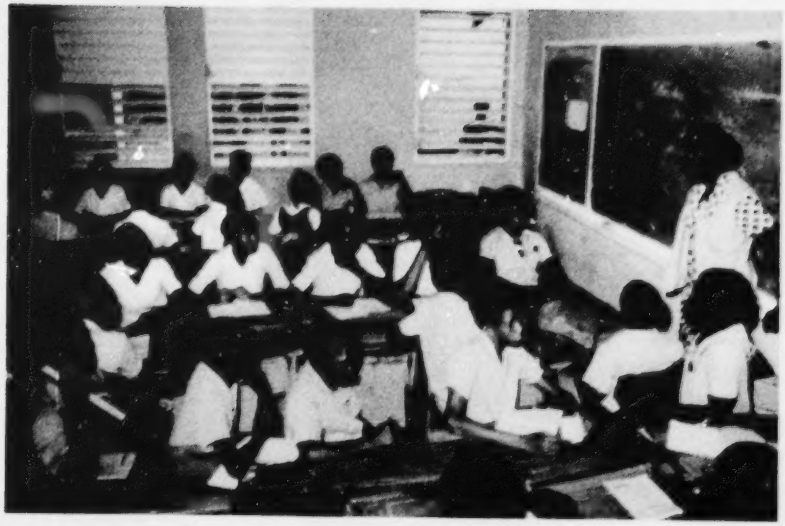
The simple business of finding one's way about the school building can be confusing to a newcomer; perhaps a buddy system for the first few weeks would help.

In welcoming a new student to the class, the teacher takes the first step in the process of integrating the youngster into the life of the school, of giving him a sense of belonging to the school community. What are some of the things a teacher can do to help eliminate a new student's feelings of loneliness?

In order to understand the newcomer's perceptions of the new school environment, the teacher should try to identify the differences between the old and the new, particularly if the student has arrived from a totally different educational system. What differences did you observe between Rohan's schools in Jamaica and Toronto? Discuss how teachers' attitudes and methods might be different in the two systems. How might students' behaviour differ? The kinds and methods of discipline? How might all these differences affect a child and his performance in school?

What effect might the varied and extensive selection of material resources in his new school have on Rohan?

What difference might the climate of Jamaica make in



the kinds of school recreation and physical education available to students?

Many public school systems in other countries insist on the wearing of uniforms in both elementary and secondary schools. What impact might the sudden change to a wear-what-you-will system have on a teenager? Given the sensitivity of adolescents to the opinions and acceptance of their peers, what can the school do to help the teenaged newcomer feel comfortable about his appearance *vis-à-vis* his fellow students?

Before he left Jamaica, Rohan expressed interest in becoming an electrical engineer. Now he wants to become an electrician and "be independent." Was his original goal realistic in terms of his Jamaican teacher's assessment of his progress? What might have happened to change his mind about his goal?

School-board official Monty Montgomery says that education "is not just getting facts and knowledge, but rather learning how to get along with each other." But he also emphasizes that the school cannot be "mother and father," all things to all people. How can the community—social agencies,

churches, and so on—help schools provide assistance to children arriving in the system from different cultural backgrounds?

What mechanisms does your school system have to communicate with and provide assistance to immigrant children? How can the schools help the parents of these children? What can the school system do to help teachers understand and deal with the academic and emotional problems of the child who comes from a different educational and cultural background?

Language

Earlier, we discussed two obvious differences—language and colour—that cause problems for newcomers in our schools. We have seen how language can be a problem—for Italian-speaking Lydia and for Rohan, who speaks English with the fluid sounds of the Caribbean. In one sense, Rohan may have had greater problems initially than Lydia.

Children can learn a new language quickly if they are motivated and self-confident. When Lydia arrived in Canada she could not speak English. She attended classes in English as a second language (ESL), and within six months she was able to understand the language. However, it took two years for her to become comfortable enough with English, and sure enough of herself, to ask questions in class. How can a teacher reinforce the work of the ESL teacher during regular classroom hours? How can the teacher and classmates help the ESL student become self-confident?

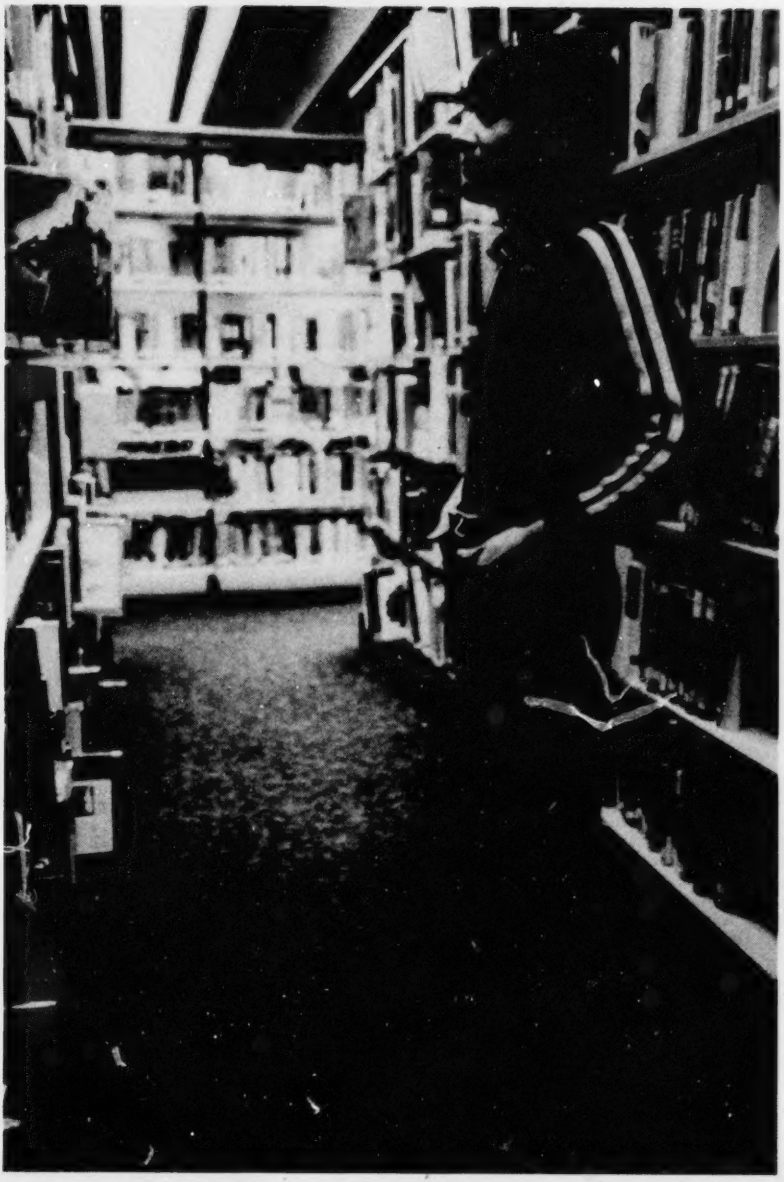
The language problem faced by Clifton and Rohan is a bit different. Clifton says, "I come from the West Indies. I thought that we spoke English. But the accent . . . was something that struck people. So anytime I would talk out in class, there would be stares, you know, because it must have sounded interesting and new to some people. Yes, . . . there was much laughing. It bothered me. . . . I would not answer questions." Language is one of Rohan's biggest problems; according to one of his teachers, Rohan has "a severe dialect." Rohan's dialect is a complete form of English: the structural

and rhythmic patterns are different and some words have different meanings.

How could the school assist Rohan and others with similar language differences to overcome their problems in communication? In some schools that have a large number of students from countries such as the West Indies, the students attend classes in English as a second dialect (ESD). As might be imagined, the focus of ESD classes is somewhat different from that of ESL instruction. ESL classes instruct and train students in a language that is new to them—English. ESD classes seek ways to help students who know English to broaden their use of the language.

In some countries where English is spoken, the instructional system in schools is different from ours. In parts of the West Indies, for example, secondary-school teachers write notes on the blackboard for students to copy into their notebooks; the students have never had to listen, extract, and write their own notes during a lecture. They may not be familiar with the practice of producing a project or of having to do independent research for a lesson. ESD classes help to acquaint new students with classroom and study techniques that may differ from those they have experienced before.

Then, there's the obvious problem of the same word



meaning a different thing in another dialect. To many West Indian students, for example, "bathroom" is a room in which one bathes. The elimination of bodily wastes takes place in the "toilet" or "W.C." (water closet). This is an example of a simple case of cultural conditioning that can cause embarrassment unless it is recognized and understood.

In all cases, ESD classes stress the importance and validity of the student's own dialect; no attempt is made to change his pronunciation or erase any distinctiveness of his speech. The classes stress the acquisition of verbal facility.

Both ESL and ESD classes also provide some orientation to the community. Students learn about Canada's system of government, national holidays, social customs, and so on. What specific suggestions for orientation could you make that might be incorporated into ESL or ESD classes, or into regular class work?

Race & Discrimination

Rohan identifies another problem. "I'll get adjusted to the people. This is 'a white-man country.' " His move from Jamaica to Canada transported him from a culture he'd been fourteen years absorbing to a culture he found baffling. It also transported him from a society in which he was a member of the largest group to a new society where he became a member of a visible minority: he had been an individual who never needed to question his own identity; he became a member of a minority whose rights were constantly being called into question. Could anything adequately prepare a child for the reality of the minority situation?

We know that a positive self-image is essential to the healthy development of children. What potential difficulties face children who must cope with the fact that their physical appearance is different from that of their classmates?

One of the consultants expresses concern about Rohan's "suppressed rage." Might this rage be the result of a youngster's being frustrated, being afraid, feeling alone (in spite of his having a loving, concerned family)?

Something as simple as wearing the wrong outfit (e.g., wearing "good" clothes to a science field trip in the bush) or not knowing a common fact about his new school can send an adolescent into a paroxysm of embarrassment. The anguish of a rejected teenager, no matter how inconsequential the reason may seem, is very real. It can affect the ability to concentrate. If the child is also unable to articulate his fear, or to explain why he is inattentive or doing badly, the anguish doubles and concentration becomes almost impossible; the circle becomes vicious. How can a teacher learn to identify fear and anxiety in the child? How can the vicious circle be broken?

While most overt acts of racism and other kinds of discrimination take place outside the classroom, teachers do a great deal to alter their students' attitudes and perceptions. Teachers insist upon certain standards of behaviour in their classrooms, and rightly so; they demand and receive certain minimum standards of quiet, promptness, tidiness, and so on. Teachers also instill standards of interpersonal relationships.

How might Rohan's difficulty with language and his sudden

position as a member of a minority affect his ability to deal with overt or covert acts of racism? How might his self-image be affected? Describe some of the positive actions that the school, the community, and the students themselves can take to minimize and deal with obvious and subtle racist attitudes?

One of the most difficult tendencies to conquer in dealing with newcomers is our mental attitude towards them. We tend all too easily to stereotype them, often enough with little or no evidence to back up our opinions. When the newcomer is easily identified, a member of a visible minority, the tendency is compounded.

Counsellors in schools report that many teachers referring to black or East Indian students say, "It's true, you kno They *do* run in packs." Yes, they do, in precisely the same way that Canadian-born students do, in the same way that students and adults from anywhere in the world do. "Running in packs"—seeking the companionship of other individuals like oneself—is common behaviour everywhere. When the individuals in the group happen to have black skin or brown, the group or "pack" is more noticeable in a community dominated by white-skinned persons. This is only one instance of misunderstanding; there is often a simple and quite rational explanation for what *seems* to be unusual or sinister behaviour.

Academic Assessment

Several participants in the program touch, glancingly, on the problems posed by tests and other rating techniques. As has become obvious, the IQ tests and similar devices for measuring scholastic ability are more likely to measure cultural adaptation than intelligence. Is it fair to subject a West Indian youngster, for example, to a test that is based on a culture with which he is unfamiliar?

Clifton, the black student from Antigua (who appears in the earlier part of Rohan's story) says of Rohan's expectations of Ontario schools:

If he's not an exceptional student at the beginning, [he'll

be] evaluated. He'll probably be put into a vocational school. He'll be streamed. This is a dead-end thing. His ambitions of becoming an electrical engineer will go down the drain.

Clifton speaks the words in a normal tone of voice, but behind the words boils an anger so fierce it should singe every one of us who believes that our schools offer equal opportunity for all. It matters very little that Clifton's assessment is overstated, or that he might be wrong; he states the case as he perceives it. What can we do to make the sorting process fair and be seen to be fair?

Given all the differences with which Rohan and other newcomers must cope, what kind of assessment would be best and fair in measuring their abilities? When and how often should assessments be made?

A Helping Hand

The young people we've seen talking to W.O. Mitchell *have* made it. Some adjusted quickly; others needed time. They've struggled through the fear of change, language difficulties, family unrest, insecurity, and making new friends. They unanimously agree that they have benefited from their experiences. They will go on from here to contribute much to our community. As members of that community, we'll all benefit from their backgrounds, their cultures, and their presence.

But might we have helped more during their period of adjustment? On the basis of their experiences, and the experiences of others, can we not—as teachers, as parents, as classmates—acknowledge that many problems faced by newcomers stem from being different in some way from the rest of the group? Can we not anticipate the problems?

If we can acknowledge and anticipate those problems, then we will have done much to ease the settling-in period for other newcomers.

Selected Bibliography

Much has been written about the adjustment problems that face newcomers. School and public libraries bulge with helpful printed and audio-visual materials that are useful to teachers and community workers who deal with newcomers. There is also a wealth of practical material specifically on the problems of children new to the school system. Much of this has been developed by boards of education in response to the specific needs of the communities they serve. The provincial government has also produced a number of publications that teachers have found particularly useful in their work with newcomers. One could prepare an almost endless list. We have made a selection of publications that are of especial interest to teachers working with students who face the problems of adjusting to a new environment. In the list below, there is a strong emphasis on racial, cultural, and language problems and adjustments.

The literature ranges from in-depth studies by committees on race relations through bibliographies and resource lists to a guide that simply answers questions most often asked by teachers of immigrant children (e.g., Where should a newly arrived student sit? If the school doesn't have a teacher of English as a second language, how can a teacher teach English to the newcomer and look after the needs of all the other students too?) and booklets for the students themselves.

These materials cannot usually be found all in one place. To assist you in acquiring any of those listed below that are not available to you, addresses are provided. Because the various boards of education have limited supplies, they ask that requests for more information or for copies of the materials be made through your own Board Resource Centre or Immigrant Services Department.

North York Board of Education
5050 Yonge Street
Willowdale, Ontario M2N 5N8

"I Don't Know Yet"—West Indian Students in North York Schools: A Study of Adaptive Behaviours. 1977.

This research report describes a study conducted in two North

York junior high schools. The purpose was to determine what the factors were that affected a group of West Indian students who appeared to cope easily with the transition to Canadian schools and a group who appeared to have great difficulty. The report describes the research process, analyzes the results, and makes specific recommendations to assist both groups in coping with the difficult period of transition.

Educational Services Department. *Secondary Schools in North York: Parents' Guide.* n.d.

Written for the parents and guardians of students new to Canada, this booklet provides information about the school system: provincial and municipal responsibilities; kinds of schools; the credit system; levels of difficulty; areas of study; guidance services; and after-school, summer, and other special programs. It also provides the rules of the board and a description of the equipment and resources in North York schools.

Scarborough Board of Education
140 Borough Drive
Scarborough, Ontario M1P 4N6

Curriculum Guides: Grade Six History: West Indians in Canada; East Indians in Canada; and *Italians in Canada.* 1977.

These booklets were compiled and written by former students who are immigrants. Although written primarily for Grade 6 students, the content provides a lively history of each country and could be a valuable resource for teachers and other students, newcomers and old-timers alike. Each booklet contains three sections. The first section includes a map of the homeland and information about population, climate, festivals, holidays, religions, education systems, sports, cultural accomplishments, and so on. The second section discusses some reasons for immigration to Canada and describes, in their own words, the initial reactions of some immigrants to Canada. In the third section, the new way of life is described: the promises, the problems, the surprises. Throughout the text of each booklet, the reader is provided with suggestions and activities to heighten his awareness and understanding of newcomers and of the problems they face.

Program Department. *Newcomers to the Learning Environment.* 1977.

A systematic introduction, for new students, to schooling during their period of adjustment to a new culture is provided by this comprehensive publication. Each section (of fourteen in all) deals succinctly with one aspect of the orientation process and suggests specific activities the teacher can use to help students feel welcome and at ease in the school.

_____. *A New Kid in Town,* 1: *Learning to Feel at Home.* By Alice Chee et al. 1978.

A fine, illustrated booklet for immigrant students, it was developed and written by former students who themselves came to Canada as immigrants. The text recounts some of the emotions felt by a new student and describes the school system, the school itself, holidays, report cards, the hows and whys of expected behaviour. It also includes activity pages to help students better understand why they feel the way they do about the changes in their lives.

_____. *A New Kid in Town,* 2: *Learning the Lingo.* By Alice Chee et al. 1978.

The second booklet in the series tells students why they should become better listeners, readers, writers, and speakers. And it tells them how to do this. It, too, is written and illustrated by and for newcomers, with special emphasis on the language, reading, and writing problems faced in school. (A third booklet, on mathematics, will be published shortly.)

Toronto Board of Education
155 College Street
Toronto, Ontario M5T 1T6

Draft Report of the Sub-Committee on Race Relations. Chairman: Doug Barr. 1978.

The subcommittee was formed "to seek representation and make recommendations concerning those specific actions which can be taken by the Board of Education and its teaching staff to combat the spread of racism in Toronto." The report details the

committee's findings and recommendations for hiring practices, teacher-in-service opportunities, curriculum development opportunities. It also delineates policies and procedures for handling racial incidents in the school.

The English as a Second Language and Educational Opportunity Deficiencies Student in the Regular Classroom. 1978.

This booklet gives background information and practical suggestions to regular classroom teachers who have ESL and EOD students in their classes.

English as a Second Language/Dialect Secondary School Guidelines and Programs. 1979.

The board has prepared this booklet to support the Ministry of Education ESL/D guidelines. It is divided into four parts and contains a program overview with curriculum design and evaluation; and descriptions of the reception, transition, and advanced programs.

ESL/D Theme Units. 1979.

These theme kits were developed as resource materials for ESL/D and Booster programs. They contain practical teaching suggestions, ideas, and resources for developing language. The units draw students into a variety of activities and experiences through which they can acquire Canadian Standard English while learning about their new culture and environment. Units on survival, the individual, the classroom, the school, the neighbourhood, community workers, summer, and the zoo are available at present.

English as a Second Language Programs for Elementary Schools. 1979.

Drawn up to support *The Formative Years*, this booklet describes the goals and aims of the ESL and Booster programs, procedures for reception, assessment, placement, and orientation, as well as specific suggestions about methodology and for activities for ESL and regular classroom teachers.

Board of Education for the Borough of York
2 Trethewey Drive
Toronto, Ontario M6M 4A8

Guidelines for Promotion of ESL/D/Upgrading Students. By R. McColl. 1977.

This paper outlines some of the variables that must be considered by principals and teachers before they decide to promote or retain students who may have a language handicap or who lack academic skills.

Suggestions for Teachers of Immigrant Students. 1979.

Answers to questions most frequently asked by teachers about immigrant students or students born of immigrant parents are given in question-and-answer form.

Immigrant Services Department. *Report of the Race Relations Committee.* 1979.

This report includes a statement of policies, committee procedures, and suggestions for implementation of the committee's recommendations. It offers specific suggestions on how to deal with different kinds of racial incidents and on follow-up procedures to use with both aggressor and victim. It also suggests activities to promote tolerance and awareness among staff and students.

_____. *Study of Effectiveness of ESL/D/Upgrading Programs.* 1978.

The major factors that contribute to a successful transition for students—and those that make the period of adjustment difficult—are considered. The study also investigates factors influencing the general effectiveness of ESL/D/Upgrading programs.

Ontario Ministry of Culture and Recreation
Publications Centre*
Ministry of Government Services
880 Bay Street, 5th Floor
Toronto, Ontario M7A 1N8

Citizenship Division. *Materials and Services for Teachers of English as a Second Language.* 1978.

The pamphlet lists all publications and audio-visual materials produced by the Newcomer Services Branch. Included are course materials in orientation and language for all grade levels and for home use.

Newcomer Services Branch. *TESL Talk.* Published quarterly.

This magazine (which is free to ESL teachers) contains articles on classroom techniques, cultural backgrounds of students new to Canada, conference calendars, publications, and so on. (From time to time, special issues, which are in book form and are not free, are published on specific topics.)

Ontario Ministry of Education
Publications Centre*
Ministry of Government Services
880 Bay Street, 5th Floor
Toronto, Ontario M7A 1N8

English as a Second Language/Dialect: Curriculum Guide for the Intermediate and Senior Divisions. 1977.

This booklet provides the basis for the development of programs for teaching ESL/D at the intermediate and senior levels. It includes a section of ideas for teachers and a section on program evaluation.

*Or go in person to the Ontario Government Bookstore, 880 Bay Street at Grosvenor Street. Since the bookstore does not carry all publications, you might wish to call first; the telephone number is 965-2054.

With the Ministry of Culture and Recreation. *Resource List for a Multicultural Society.* Comp. Janet Maxwell et al. An Experience '76 Project. 1976.

This is a bibliography of multicultural resource materials for teachers and community groups. The entries are arranged by cultural groups or under general headings, and the materials are coded as suitable for elementary, secondary, or professional use. Descriptions of the resources are necessarily brief, and some comments seem quite subjective. It is recommended that material be previewed to ensure that it is relevant to the objectives you have established for your own use.

Council of Metropolitan Toronto
Metropolitan Clerk's Department
Second Floor
New City Hall
Toronto, Ontario M5H 2N1

Task Force on Human Relations. *Now Is Not Too Late.* Chairman: Walter Pitman. 1977.

_____. *Racial Attitudes and Racial Violence in the School and School Community in Metropolitan Toronto, Ontario.* By Inez Elliston. 1977.

Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario M5S 1V6

Wood, Dean D. *Multicultural Canada: A Teacher's Guide to Ethnic Studies.* Curriculum Series, 36. 1978.

This book contains the rationale and an orientation for ethnic studies in social studies curricula, the necessary social science background material, teaching units, and instructional materials recommendations. The five detailed teaching units of curriculum and instruction provide a framework of instructional planning that teachers can refine to suit their instructional goals, educational philosophy, and their students' needs.

If there are materials not listed here that you feel would be helpful to teachers, we would welcome your letting us know about

them (and lending a copy of each to us, if possible). Your suggestions should be addressed to:

Moving On
Educational Publications
Information Services
Box 200, Station Q
Toronto, Ontario M4T 2T1
Telephone (416) 484-2700

Videotapes & Ordering Information

In addition to ordering information for **Moving On**, we include here a brief, annotated list of related programs.

Moving On
BPN 153009/60 min./Colour/Expiry date: Jan. 15'84

"Moving On" combines studio discussion and documentary film (see "Be a Good Boy Now" and "Only My Best Will Do") to create awareness of the adjustment problems experienced by children on the move. In the studio, noted author W.O. Mitchell hosts a disucssion among high-school students, some of whom have moved as many as eight times and across continents and oceans before arriving in Ontario.

Be a Good Boy Now: Blacks in the Education System (For teachers)
BPN 147803/29 min./Colour/Expiry date: Unlimited

Filmed in Jamaica, this is the story of a fifteen-year-old Jamaican boy on the eve of his emigration to Canada. The program shows his life and is designed to help teachers understand the background and aspirations of a West Indian student.

Be a Good Boy Now (For students)
BPN 147804/27 min./Colour/Expiry date: Unlimited

This edited version of BPN 147803 is designed to give students an idea of Jamaica, its music, and its way of life.

Only My Best Will Do
BPN 147805/20 min./Colour/Expiry date: Unlimited

A follow-up to "Be a Good Boy Now," this program shows the adjustment of a young Jamaican immigrant and contrasts the youth's home and school experiences in Jamaica and Toronto.

My Father, Sun-Sun Johnson
BPN 125304/27 min./Colour/Expiry date: Mar. 26'80

In Jamaica, Rami is very proud of his father, Sun-Sun. Sun-Sun is ruined by an unscrupulous business associate; when Sun-Sun is deserted by his friends, Rami stays with him until tragedy strikes. (*Stories Around the World* series)

Seven Shades of Pale
BPN 142406/29 min./Colour/Expiry date: Feb. 28'81

This program is a sociological study of blacks in a small Nova Scotia town.

West Indian Historical and Cultural Institutions
BPN 157504/20 min./Colour/Expiry date: Aug. 31'82

A survey of the social and political history of the West Indies and their cultural institutions is provided in this program. Produced by the Toronto Board of Education. (*See Me Yah!* series)

The Classroom Experience
BPN 157505/21 min./Colour/Expiry date: Aug. 31'82

Language-related problems of the West Indian child are analyzed in this program. Produced by the Toronto Board of Education. (*See Me Yah!* series)

West Indian Literature
BPN 157506/31 min./Colour/Expiry date: Aug. 31'82

The program provides a survey of West Indian literature, illustrated by readings and dramatic excerpts. Produced by the Toronto Board of Education. (*See Me Yah!* series)

Fields of Endless Day: A History of the Black Community in Canada
BPN 147801/60 min./Colour/Expiry date: Unlimited

This NFB-OECA co-production traces the history of Canada's black community from its inception in the early seventeenth century to the beginnings of the large West Indian immigration of the mid-twentieth century.

Racism and the School
BPN 600611/9 min./Colour/Expiry date: Unlimited

This short program is designed to trigger discussion of the question, Should the school play a major role in combatting racism? (*Workshop Trigger-Tapes* series)

Multiculturalism in the Classroom
BPN 153010/20 min./Colour/Expiry date: Jan. 15'84

A teacher discusses how she built her own multicultural program for her class. Featured are segments from the OECA programs below as well as from "Moving On," "Be a Good Boy Now," "Only My Best Will Do," "My Father, Sun-Sun Johnson," and "Fields of Endless Day."

A limited number of copies of this program have been placed in media centres for your convenience.

Stereotyping and Prejudice
BPN 140610/25 min./Colour/Exiry date: Aug. 31'81

We can't help making assumptions about other people. Is this stereotyping, prejudice, or a value-free phenomenon? (*Parts of the Sum* series)

We're All Immigrants Here
BPN 165601/25 min./Colour/Exiry date: Dec. 31'81

This BBC-OECA co-production provides an overview of the multicultural composition of Toronto's educational system.

But Names Will Never Hurt Me
BPN 007603/15 min./Colour/Exiry date: June 30'82

An incident involving two boys during a hockey game sets the stage for classroom discussion of how prejudice separates one person from another and affects the feelings of everyone involved. (*Inside/Out* series)

Black Like Me
BPN 145947/25 min./Colour/Expiry date: Sept. 17'81

Mike McManus speaks with John Howard Griffin, who dyed his skin black and then wrote *Black Like Me* about his experience of prejudice. (*The Education of Mike McManus* series)

Immigrant Women
BPN 132205/25 min./Colour/Expiry date: Unlimited

Mike McManus discusses the problems facing immigrant women in Canada with guests Gloria Montero (author of a book on immigrant women and founder of the Centre for Spanish-speaking Peoples) and Himani Bannerji (a professor in the social science department of Atkinson College, York University).

New Canadians at School
BPN 119909/30 min./Colour/Expiry date: Mar. 25'80

What pressures do immigrant children feel, caught between their parents' culture and the new culture to which the school introduces them? Are we really as sensitive to their needs as we claim to be, or do we often shunt immigrants into dead-end courses because we lack the patience to help them? (*Options* series)

Race Is a Four-Letter Word
BPN 153004/59 min./Colour/Expiry date: Mar. 21'83

June Callwood hosts a panel discussion of the problem of racism and strategies to combat it in the schools.

Ordering Information

To order videotapes of the above programs, please complete a VIPS order form (available from the Central Order Desk/OECA), giving the BPN, length, and expiry date of each program, and mail it to:

Central Order Desk/OECA
Box 200, Station Q
Toronto, Ontario
M4T 2T1

Telephone (416) 484-2610

Since all of these programs are in colour, please specify if black and white tapes are required.